The

Non-Subscribing Presbyterian.

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Notes of the Month.

THE Lower House of the Convocation of Canterbury on Wednesday, 7th July, continued the debate on the question of whether the recital of the Athanasian Creed should be optional instead of compulsory. Eventually the following resolution was carried:—"That the Quicunque Vult be retained in the Prayer-book without the existing rubric, and that provision be made for the liturgical use of the Quicunque Vult without the warning clauses, and that it be referred to a Committee to see how this may best be done."

We do not presume to say how this may best be done, but we have long imagined that by far the easiest way out of the difficulty would be to remove the Creed *en bloc* and place it where it may be found by those who have a special bent for that kind of thing. As a matter of fact the rubric has already been removed from the Prayer-book as used in the Protestant Episcopal Church of Ireland, and what has been found possible of achievement here ought not, we should think, to present an insuperable difficulty elsewhere. But apart altogether from questions of history and philosophy, the Creed fails to commend itself to increasing numbers of the very people who are supposed to believe it, simply because it jars on their sense of good taste. Take, for instance, the first two clauses—"Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly." Herein it will be observed are no probabilities but a plain understandable statement as to the eternal future of all those who cannot see eye to eye with St. Athanasius, or with the person or persons, whoever he or they may have been, who wrote the Creed! It is not the gospel of love but the doctrine of torment, and we repeat it fails to commend itself to right-minded people. What impresses us as a tremendous assumption is that any man, or any body of men, should take upon himself or themselves to say who shall perish everlastingly, and who shall not! Does any man know, or did any man ever know, sufficient to warrant him in making such a statement? Truly when we of the Non-Subscribing way come to read "The Creed (Commonly

Called) of St. Athanasius " we discover that we have much to be thankful for in that we are not required to subscribe our names to such a document.

During the course of the discussion, the Bishop of Southampton said the great majority of thoughtful and well-educated men objected to the recitation of the Creed. Canon Keymer, of the diocese of Southwark, hoped that the House would not be the one that gained " the unhappy notoriety of abolishing the Athanasian Creed." The Archdeacon of Sudbury declared that if the House did stamp out the Athanasian Creed there would be such a movement in the country as would surprise them. Some of them had a deep affection for " this old war song of the Church." The Archdeacon of Dorset said that whenever he recited the Athanasian Creed at an ordinary public service he had a sort of consciousness all the time that he was saying something which was grating on the consciences of a considerable number of the congregation, and that destroyed the value of these clauses. It was evident from the discussion that, dismissing as this creed does those who do not believe its very difficult and detailed doctrines to everlasting punishment, an enormous and increasing proportion of the Anglican laity refuse to repeat it.

The following appeared in the *Sheffield Telegraph* of 17th May, 1909 :—

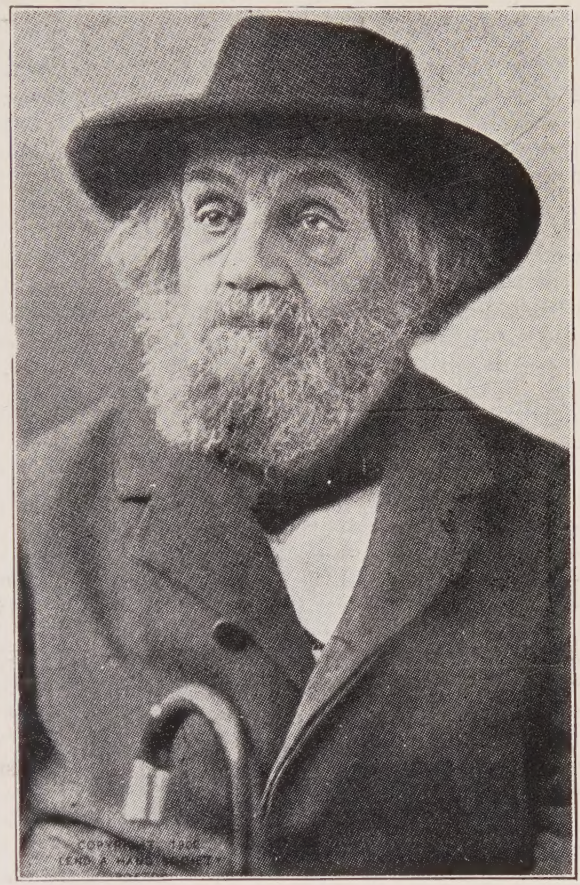
" UPPERTHORPE UNITARIAN CHAPEL VISITED.

" There are in the quiet, unhurried service elements of simplicity and strength that will appeal to many. Looking around last night upon a decorous congregation, it seemed not easy to recall the time when it was not quite respectable to be a Unitarian in this country. Nowadays there is no more esteemed class in the Christian community than the Unitarians. The tradition still lingers that they live in a region of cold intellectual abstraction, that their religion is of the head and not of the heart. But the truth is that this particular denomination both feels fervently and endeavours to think out logically its mode of paying homage to the Divinity. You cannot but be impressed by the nobility of the ideal which is the dominant note of the service, and by the earnestness, unostentatious yet marked, of those who take part in it. And the beauty of the service was that, as far as one could see, not the most rigid adherent to the strictest sect in Christendom could have objected to joining in any of the acts of adoration on the ground that they violated his personal feelings or jarred on his personal faith. It signified very truly that wide brotherhood of communion to which the preacher more than once made allusion."

It is less than two years since Father Tyrrell was virtually excommunicated from the Church of Rome by his so-called Modernist writings, and now comes news of his death at Storrington, Sussex, at the early age of forty-three. He was, says the *Globe*, a brilliant member of a family of brilliant intellectual gifts. His elder brother, who died at the age of twenty-four, was one of the finest classical scholars Trinity College, Dublin, has produced for many years. Father Tyrrell was for a time teacher of philosophy to the novices at Stonyhurst, but he soon found his true *metier* as a writer. " The Faith of the Millions," " Nova et Vetera," " Lex Orandi "—a volume intended, as the *Times* remarks, to show that true interpretation of the Creed was determined by its " prayer value "—are among the best known of his works. Another which caused a good deal of discussion was " Through Scylla and Charybdis."

We learn that the Rev. Geo. J. Slipper has accepted a call to the First Presbyterian Church, Newry, and has, therefore, tendered his resignation to the Committee of Moneyrea Church. He has consented to continue his interest in our magazine, for which he has acted as business agent in the past.

DR. Edward Everett Hale, whose death at the advanced age of eighty-seven years occurred in Boston on the 10th June, was one of the most remarkable men in America. One of the most prominent educationalists in that country, a leading Unitarian minister, the author of several delightful works, and chaplain for the past six years of the United States Senate, no one ever deserved the title of "A Grand Old Man" better than he. His last appearance in public life was a week before his death, when he attended the celebration in honour of the ninetieth birthday of Julia Ward Howe.



Edward E. Hale

A Bostonian by birth, he was educated at Harvard, and ordained to the Unitarian ministry at Worcester, Massachusetts, in 1846. He was minister of the Church of the Unity in that city for ten years, being then appointed senior minister of South Congregational Church (Unitarian), Boston, where he remained till 1899, when he became chaplain of the Senate. He was identified with every forward movement in which America was interested during the last half century; he was the friend of Emerson, Webster, Holmes, Lowell, Longfellow, Whittier, and Phillips Brooks, and was practically the last of that intellectual coterie which made New England famous throughout the world. Dr. Hale held broad religious views, and would never split hairs upon the edge of a dogmatic controversy. He was a fine example of the genuine Unitarian. His life was his creed.

The earliest of Dr. Hale's numerous published works, "Letters on Irish Immigration," appeared in 1852, but the most popular of his books is, perhaps, his patriotic tale, the best short story of its time, "The Man Without a Country," issued in 1868. Dr. Hale was the biographer of James Freeman Clarke, and the author of a volume, "J. Russell Lowell and his Friends." "For Fifty Years" is the title of a volume of his poems, "Alma Mater's Roll," written for the Harvard Dinner of 1875, being the most widely known of his

verses. On the attainment of his eightieth birthday, Dr. Everett Hale gave to the world his "Memories of a Hundred Years."

He had seen all the Presidents of the United States, beginning with Wm. H. Harrison; and had conversed with all but three of them since that time. He had heard or known most of the statesmen of the country, and had been intimate with nearly all the leading literary men. He had watched the growth of the country in its remarkable progress for more than three-fourths of a century, and had had some part in much of this development. He saw the beginnings of the anti-slavery movement, and had had a part in that national struggle which abolished slavery. He took part in the religious growth that has liberated the minds of men from barbarous beliefs, and that has given them true soul liberty.

These are some of the topics of which he pleasantly wrote in his "Memories of a Hundred Years," published seven years ago in two beautiful volumes, profusely illustrated. There he draws on the memories of his father and other members of his family, in order to cover the whole of the nineteenth century; and he introduces many anecdotes and incidents not before published. In that delightful work no attempt is made at formal and systematic history; but he rambles on as an old man might in telling his grandchildren of what he had seen and heard, and of which he was in some measure a part. The work, as a reviewer in the *Christian Register* remarked, might be very appropriately called "a footnote to history," in view of the personal comment it gives on the subjects more elaborately discussed in the formal historical works.

Dr. Hale was an optimist to the core, and one whose faith in his religion and his country seemed to have met with no disillusions. Where others saw evil, he saw good in the making. He read into the past an interpretation that made every event the source of some large advantage. One of the signs of the last century's accomplishments, said Dr. Hale, was, that "to every man it made clear that God is on his side; that God is his Father, and he is God's child." His own humanitarianism was boundless. His large philanthropic work, his zeal for the cause of the unfortunate and incapable classes, his generous sympathy with all workers and all efforts to enlarge their opportunities, his robust and unbounded faith in Unitarian Christianity, his preaching of a practical gospel of service, his ideal of the possible reformation of the world and his earnest efforts to bring it about, made him indeed one of the most widely known and revered of men throughout America and in other lands as well.

[We are indebted to the "Christian Life" for this account of Dr. Hale; and to the "Christian Commonwealth" for the picture.]

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS & OTHER FREE CHRISTIANS.

Report of the Committee in charge of the Reorganisation Scheme, adopted at the Annual Meeting of the Association, held in Belfast, June 16th, 1909.

THE Committee in charge of the Reorganisation Scheme beg first to state the reason for the delay in the presentation of the Report, due to the absence of the previous Convener for several months through ill-health, and to the fact that legal advice had to be taken on several important points, since it has been the object of the Committee carefully to safeguard all existing interests.

They may remind the members of the Association that an important part of the scheme for the union of our churches, as printed in the pamphlet which has been circulated, has already been unanimously adopted; that is, the statement of the principles under which we have agreed to unite as "The Non-Subscribing Presbyterian Church of Ireland." In this connection, one paragraph was accidentally omitted in preparing the draft for the Press, namely,

the following "Provided that nothing contained in the said scheme for the constitution of the Non-Subscribing Presbyterian Church of Ireland shall be taken as in any way affecting the name, property, funds, or endowments of any kind or description whatever of the existing Synods, Presbyteries, or Congregations respectively, or of the use, distribution, or application of such property, funds or endowments." Attention was called to the omission by several congregations who made its insertion a condition of acceptance. The Committee wish to state that the paragraph will be inserted in the final copy.

When the present Convener took office twelve months ago, the Committee had nearly completed the consideration of the Code of Discipline (or Rules of Procedure for the United Church). After putting the Code into the final form in which the Committee were able to bring it, they sent it to the Presbytery of Antrim and the Remonstrant Synod of Ulster. It was considered by these bodies, and accepted unanimously by both, subject to certain minor alterations. It was then sent to the various constituent congregations, and also to the three congregations connected with no Presbytery, and to those connected with the Synod of Munster. From most of these replies have already been received; and it is not anticipated that there will now be difficulty in any quarter. A number of recommendations were received for minor amendments, all of which have been as far as possible embodied in the Code. It is not necessary to specify them here, because they involve no matter of principle, and many of them are mere matters of verbal expression. On one point of importance, however—namely, the conditions on which a congregation may dispense with its minister's services—the Association will be asked to come to a decision on the basis of a recommendation to be made at the annual meeting.

The Committee have ascertained that both the "Association of Irish Non-Subscribing Presbyterians and Other Free Christians," and the "Remonstrant Synod of Ulster" must (for the present at least) continue in legal existence, for the administration of funds, including the management of the Orphan Society. It may be pointed out that the General Assembly of the Orthodox Presbyterian Church of Ireland has kept the ancient "Synod of Ulster" in legal existence for a like purpose. The general business of our Church will, however, be conducted by the Assembly of its ministers and lay representatives as the Synod of the Non-Subscribing Presbyterian Church of Ireland.

The Committee wish to point out that it will not be possible for them to consider any further alterations in the Code after the date of the Association's annual meeting. It now remains for the Association, after making such amendment as may seem required, to act in the name of the associated congregations, and to adopt the Code of Discipline as the constitution of our Church.

It will be necessary for the Association to appoint a new Convener for the Reorganisation Committee, as the present Convener is removing from Ireland; and it will be desirable also to fill the vacancy caused by the removal of the Rev. W. H. Drummond, to whom we are greatly indebted for his valuable work during his tenure of office as Convener. The Committee will have very important matters still to consider, after the final version of the Code of Discipline is printed; among other things, the question of forming an additional Sustentation Fund.

Finally, the Committee wish to make mention of the benefit that will result if public meetings are held in the autumn to inaugurate the United Church.

On behalf of the Reorganisation Committee,

S. H. MELLONE, *Convener.*

The grand essentials of happiness are something to do, something to love, and something to hope for.—*Chalmers.*

RADEMON (1st KILMORE) CONGREGATION.

(Concluded.)

By REV. JOHN ALEXANDER KELLY.

[Note.—*This was written for the "Disciple," where it appeared in the May number of 1883. By request the Author has now revised and brought it up to date for this paper.*]

For several years after Dr. Neilson's settlement nothing very striking seems to have affected the congregation. Hitherto it had been under the care of the Presbytery of Killyleagh, but the time now arrived when that Presbytery suffered dissolution. It came about in this way. During the vacancy of Ballynahinch, one of its constituent parishes, certain disputes arose among the members of Presbytery, out of matter pertaining to that congregation, and they retorted upon one another with overwarmth and acrimony. The heads of the disputants were the Revs. Drs. Little and Dickson. The quarrel resulted in the absolute destruction of the Presbytery; the members afterwards joining such other Presbyteries as best suited their taste and convenience. Dr. Neilson, influenced by his peculiar esteem for the candour of the Presbytery of Armagh, and the liberality of its principles, attached himself and his congregation to that body.

In the year 1787 the *present* Meeting-house was erected. The accuracy of this statement is proved by an inscription on a stone above the main entrance. It reads thus: "This house was built in the year of our Lord, 1787, which was the twenty-first year of the Rev. Moses Nelson's ministry in this place." The present Meeting-house is therefore the *third* erection on the *same* spot, in a period of little more than seventy years.

"For a considerable period of subsequent time," says the MS. before referred to, "although the country has been agitated by political troubles, yet nothing appears in any peculiar manner to have affected the Presbyterian settlement of Kilmore. Little regard need be paid to the occasional intrusions of artful, or at best, weak-minded enthusiasts. Their ephemeral vanity, sinking again into its own nothingness—their rise and their decline, are equally contemptible and undeserving of attention."

Dr. Nelson, having attained the seventy-third year of his age, and the forty-third of his ministry, applied for leave to take an assistant. Accordingly, this being granted, in 1810 Mr. Arthur Nelson, his son, was ordained as assistant, and eventually became successor to his father in Kilmore.

For almost twenty years from this time there does not appear to have been anything in connection with Rademon congregation of public interest. Peace and prosperity seem to have reigned supreme till near the end of 1829, when a movement began, which afterwards terminated in what is commonly termed "the split."

As leading up to this crisis, in a memorial to the landlord, the late Mr. William Sharman Crawford, M.P., seeking to have the congregational property secured on a sound basis, the following interesting passage occurs:—"The Rademon congregation, at the period of its formation, became connected with the General Synod of Ulster, and remained in such connection until the year 1829, when that body having thought fit to enact certain laws, and to do certain acts which were extremely obnoxious to the members of the congregation, and to Mr. Nelson [Arthur], the late clergyman, he resolved to follow the example set to him by many of his brethren, and to separate from that body. Accordingly, Mr. Nelson, on Sunday, the 27th September, 1829, gave notice from his pulpit of his intention on the following Sabbath, to take the opinion of the congregation on the subject, and requested a full attendance of all the heads of families and seat-holders for the purpose of taking the matter into consideration. On the following Sunday, the 4th October, Mr. Nelson, immediately after the sermon, proceeded to read over the objectionable overtures of the Synod of Ulster, stating his determination to separate from that

body, and join the other congregations which had previously seceded, and formed themselves into a body designated the Remonstrant Synod of Ulster. Mr. Nelson then moved that the congregation should separate from the Synod of Ulster, and join the new Remonstrant Synod, which was passed unanimously, nor was there even a murmur of dissent."

We pass now to 1831, when trouble first manifests itself. In that year there was a great deal of both ecclesiastical and political controversy. Lord Downshire did his utmost to defeat the Liberal Government under Earl Grey, when it appealed to the country, consequent upon the rejection by the Lords of the Parliamentary Reform Bill. In Kilmore, political feeling ran very high, the sympathies of the congregation moving in opposite directions. The Synod of Ulster at this time used every effort to divide congregations that had joined the Remonstrant Synod. An opportunity now presented itself to divide the congregation of Kilmore, and of this the most was made. Dr. Cooke took the side of the Tories, and spurred them on in opposition to the Liberal members of the congregation, when a successor to Mr. Nelson was under consideration. On one occasion, the Presbytery of Armagh having met in the Meeting-house to make arrangements for candidates for the pulpit, an organised mob assembled, under the leadership of several of the most prominent Tory members, for the purpose of intimidating the Presbytery, and securing "Old Light" candidates. The work of obstruction caused the meeting to be prolonged till darkness had set in, and the Presbytery were then told that, if the request of the Tory party was not granted, their lives might not be safe in going home. This policy of intimidation so far succeeded, that the Presbytery, at the earnest request of the Moderator, the Rev. James Davis, of Banbridge, granted a hearing to a General Synod man on alternate Sundays. It may be related that Mr. Davis was so terrified by the hostile attitude of the mob, and the intimation that the lives of the members of the Presbytery might be in danger when returning home, that he sought and secured lodging for the night in a public-house within a few yards of the Meeting-house.

The candidates who preached on alternate Sundays were the Revs. William Crozier, M.A. (Remonstrant), and Moses Black (General Synod). The former was chosen by the majority; the minority then withdrew, formed themselves into a congregation, asked Mr. Black to be their minister, built a Meeting-house within a quarter of a mile from the old one, and placed themselves under the General Synod. It is, therefore, plain that the *real* cause of the separation must be looked for in *political* antagonism, and not in theological difference; as many, who know but little of the circumstances of the case, erroneously think. It is true that there now is a great difference between the theologies of the two congregations, but had there been, in 1831, no difference in *politics*, it is most probable that to-day there would have been but one congregation representing the same theology. Thus we have an example of political means subserving theological ends; to-day we are not wanting in illustrations of the converse. In 1831, the Kilmore political coal was vigorously blown by the General Synod's powerful theological bellows. Taking advantage of the confusion, and under cover of the smoke produced, able strategists were at hand, and the battle-ground was cleverly changed from the political to the theological, and their end was attained.

It need hardly be stated that, during this conflict, much was said and done that would be impossible to reconcile with the Christian spirit and life. The carnal reigned for a time, dethroning the spiritual. On both sides there was much bitter feeling and uncharitable speaking, resulting in anything but Christian demonstrations. Illustrations of this could be given; but as they would only tend to revive and keep alive

what should be forgotten, it is better to leave them in oblivion.

The separation being complete, the two parties, now constituting two congregations, henceforth freely followed that course which to each seemed the best or the most pleasing; the spirit of intolerance and antipathy gradually declined; and at present mutual respect and mutual goodwill reigns absolutely. The scenes of those almost forgotten days could not be reproduced now, for time and reflection, working in conjunction with the spirit of the Master, have succeeded in convincing men of a truth they should have known hundreds of years ago, that "God's kingdom is not a kingdom of fanatics yelling for a doctrine, but of willing, loving, obedient hearts."

The "Exodus," and its attendant troubles, had taken place before Rev. William Crozier became the minister of Rademon; and since that great epoch in its history, there is but little of public interest to record. Mr. Crozier was a popular preacher, a genial, kindhearted man, and greatly loved by all denominations. In 1847, and several years after, the congregation suffered greatly, owing chiefly to the Potato Famine; many members having been compelled, in consequence, to leave their farms, and seek a home in a foreign country.

On the 10th December, 1878, the congregation, at its own request, for local convenience, was transferred from the jurisdiction of the Presbytery of Armagh to that of the Presbytery of Bangor, under which it now is.

Imperfect though it be, this sketch of Rademon congregation is as full as, from the circumstances of the case, can be expected; many important documents, relating to its early history, being irrecoverably lost. The closing words, therefore, of the MS. before-mentioned may, with propriety, conclude this account:—

"I have only to hope that, for the future, due care will be taken to preserve the records of all Presbyterian worshipping societies, that they may be handed down to future ages, as encouragements to stand fast in Christian liberty and independence, and in disdain of all human impositions. And earnestly do I wish that a faithful registry may be held of the conduct of Christian ministers, and of the events that effect the state of religious society among them, that, whether favourable or unfavourable, they may be to posterity striking lessons of the ways of Providence, and may be salutary to them, either for their example or their warning."

REPORTS.

Ballyclare, Crumlin and Templepatrick.—The scholars of these Sunday Schools, accompanied by parents and members of the congregations, held their annual Fete on Saturday, 3rd July, the Crumlin and Templepatrick contingents driving to Ballyclare on the kind invitation of Rev. W. Fielding and his congregation. About two hundred people gathered in fields surrounding the Old Manse, and notwithstanding a most shocking downpour of rain, which lasted all the morning till one o'clock, a thoroughly enjoyable afternoon was spent. That the weather turned out fine in the latter part of the day was something to be thankful for; but there was also consolation to be derived from the fact that no matter what happened in the way of deluge Mr. Fielding was equal to the occasion: providing for the worst, he roofed in his Manse-yard with waterproof sheets of the railway-waggon kind and thus improvised an extensive tent through which no rain that ever fell could have penetrated. In this place Mrs. Fielding received her guests, and in her house made ample and kindly provision for the drying of rain-saturated garments. As soon as the visitors were ready to partake an excellent repast was served in the tent, and before this most grateful and comforting function was brought to a close the sun shone out, the clouds rolled away, the birds began to sing, and the rest of the story is just that of an

exceedingly pleasant afternoon, when the young people played games and contended for prizes, and when the elders chatted with old friends and renewed the acquaintances of previous years. About five o'clock all sat down to tea—this time in the field. As on arrival so before departure the provision for material wants was excellent. Mr. and Mrs. Fielding were ably assisted by many members of their congregation, especially by Mrs. Bulmer and Mrs. Logan, and there can be no doubt but that all took great pains to make the day a success. And the rain notwithstanding they succeeded. Rev. S. E. Bowen moved a vote of thanks, Rev. A. Turner seconded, and it was carried with acclamation, after which the visiting parties drove their respective ways in the hope that the future may have more such meetings in store.

Cairncastle.—On Friday, July 16th, which succeeded a wet and ominous St. Swithin's, and after a night of rain, itself began with grey clouds still threatening, yet happily grew more and more into a perfect evening, the Fete of the Old Meeting-house Schools took place in a field kindly lent by a neighbouring farmer, Mr. J. Sheriff. An event of the day, originated by a member of the Old Meeting-house Congregation, but independently organised by that gentleman with the aid of some who were, and others who were not, of the same society, though starting and ending with the field of the Fete, constituted something of a distraction, but a great attraction at the same time. The muster of children at the beginning of the proceedings was not as large as in former years, and some of the boys were conspicuously absent from the usual contest in cakes and tea; but by degrees a great concourse of boys and girls and adults of all ages had assembled to witness a "Go-as-you-please," announced to take place at 7. Some 40 boys, of ages from eight to sixteen, from all parts of the wide rural parish of Cairncastle, ran in this road-race over a triangular course of some 2½ statute miles. A handsome collection, including sixteen ordinary and ten special prizes, presented by as many individuals were distributed by Mrs. Clarke, who was accompanied by the Rev. S. Clarke, of the Presbyterian Meeting-house. We noted also the presence of Mrs. Frederic Thomas, formerly of Cairncastle, and Rev. and Mrs. A. O. Ashworth (Non-Subscribing Presbyterian), of Belfast. Games, races, skipping-ropes and dancing, occupied the rest of the time, music being provided in turn by a celebrated fiddler from Larne, the drums and fifes of the locality, and a self-denying and indefatigable melodeon from "The North End." When the shades of night and the showers of dew had fallen too thickly to permit any longer of footing it upon the green, a numerous company crowded into the adjoining National School, where dancing was continued by a certain number till very nearly half-past eleven. How a large number of people, accustomed to breathing freely in the fresh country air, could so long endure, not to say enjoy, such a narrow space and such a vitiated atmosphere would be a matter for wonder to any one who did not care for that kind of thing; but certainly their conduct was as faultless as their contentment appeared to be complete, and all departed, without a murmur and as speedily as summer hailstones, as soon as they were required to do so.

Holywood.—On Sunday, June 27th, after morning service, at the First Presbyterian Church (Non-Subscribing) a congregational meeting was held in the Schoolroom, under the chairmanship of Mr. W. Cowan Heron, J.P. The outcome of the meeting was that the following resolution was passed unanimously:—"That we, the congregation of the First Presbyterian Church (Non-Subscribing), Holywood, hereby request the Presbytery of Antrim to arrange for a call to be made out to Rev. George Leonard Phelps, of Evesham, to be our minister; the call to be signed on the very earliest date after the pulpit becomes vacant on August 31st." Gratification was expressed that the Congregation had succeeded in avoiding an

interregnum, with its inevitable uncertainty and confusion, between the departure of Dr. Mellone and the installation of his successor ; and, above all, at the fact that they had avoided one of those periods of competitive preaching which are so discreditable alike to ministers and congregations.

Larne.—On Friday, 9th July, the annual Excursion of this Sunday School took place. The weather was decidedly unpromising in the morning, but notwithstanding a large and representative number of scholars, teachers and friends assembled at the usual hour and drove on brakes first along the valley of the Ollarta and eventually along the beautiful and fertile valley of the Six-Mile-Water, where "the cradle of Presbyterianism was rocked," to Templepatrick. And if a few showers did fall by the way, a glorious spread of umbrellas with a high flow of healthy animal spirits seasoned with kindly good nature enabled all and sundry to defy Jupiter Pluvius to do his worst. After a comfortable meal at the Templetown Arms, nicely served by courteous hosts and attendants, an adjournment was made to a very large building readily placed at the convenience of the excursionists by the rector of the parish (Rev. C. F. Newell) through the kind offices of Rev. Alfred Turner. This building was originally erected by the then lord of the soil as a Meeting-house for the Presbyterians who worshipped in the church inside the demesne, where Mr. Turner now ministers. The landlord hoped to induce the entire congregation to migrate from the Old Meeting-house and some complied with his wishes. But the ancestors of Mr. Turner's present parishioners refused to abandon "the venerable house their fathers built to God," while those who did migrate to the new building were speedily evicted therefrom by the disappointed magnate. In this commodious building, now used as a schoolroom, the young folks enjoyed themselves to their hearts' content for several hours in dancing, games, etc., one notable item being a new method of "putting the stone," known only to Mr. Frank Wright, Principal of Larne National School, No. 2, and Superintendent of the Sunday School, to whom the success of the day's entertainment is largely due. Prizes, in the form of toys of different kinds had been provided, and in harmony with Scriptural reference it was so arranged that every competitor in the new game received one. At six o'clock, after a second repast at the Templetown Arms, the weather having quite cleared up and the sun peeping through fitfully, the party set out on the return journey in health and happiness and resolved to return to Templepatrick next summer, if not before, the gates of the Old Meeting-house being reached at 9 o'clock.

Moneyrea.—The annual Scholars' Fete was held on Wednesday, July 7th, in a field lent by Mr. R. M'Millan. The weather was fine, but cold. Tea and refreshments were served to the scholars in the Schoolroom, and various sports and games were arranged for the numerous party in the field. Races for prizes were organised and a very enjoyable evening was spent. The arrangements for tea were in the hands of Misses Maxwell, Miscampbell, Lamont, and Hogg, with Mrs. Slipper.

Mountpottinger.—The annual Excursion took place on Saturday, July 3rd, the venue being (as in the two previous years) Groomsport. In spite of the unsettled weather a large party made the journey, and although the pleasure of the outward drive was somewhat marred by the rain storm that broke shortly after leaving Bangor, and which continued for some little time after arrival, the outing was voted a success. Fortunately for all concerned the rain abated about 4 o'clock, and an adjournment was made to the sands where races and other forms of amusement were participated in. Tea was then served, and the party amused themselves in various directions until it was time to re-enter the conveyances, and make the homeward journey, which was accomplished without any untoward incident.

The annual Floral Service took place on Sunday, July 18th, when the Church was as usual tastefully decorated. The services were conducted by Rev. D. J. Williams, Killinchy. The congregations were not so large as could have been wished, but this was accounted for by a variety of reasons. At the afternoon service the children sang special hymns, whilst at the morning and evening services solos were rendered by Miss Lily Cheshire, and an anthem by the Choir. Taking as his text Matthew x. 42, Mr. Williams gave an interesting address to the children, which was attentively listened to.

Newtownards.—The Twelfth Annual Floral Service was held here on July 4th. The old Church looked well, the pulpit and choir being tastefully decorated with flowers and floral emblems, while the windows were gardens of beauty. This year, instead of special music, we chose familiar tunes, and the choice was justified in the hearty singing of the large congregation. Mr. Munn conducted the whole of the service, and preached a simple forcible sermon that was greatly enjoyed by all, from the text Song of Solomon, chap. ii, v. 12, "The flowers appear on the earth and the time of singing is come." Miss Barnes, of Greyabbey, was of great assistance in the choir, and when her beautiful rendering of the solo, "Nearer, my God, to Thee," had come to a close, the taking up of the offertory seemed an interruption so rude as to cause quite a chill to pass over us all. We must fit in the collection somewhere else next time. It is very gratifying to find such a response to our effort, and the kindly feeling expressed by so many friends of all churches, Catholic and Protestant, is a pleasant experience.

Unity Guild.—The Second Excursion of the season took place on Saturday, June 26th, the venue being Ballycarry. In pleasing contrast to the early portion of the week the day turned out delightfully fine, and a party numbering fully fifty availed themselves of this opportunity of visiting their friends at Broadisland. Alighting at Whitehead Station, the visitors were met by Rev. W. G. Marsden, who with great foresight had provided a conveyance in which umbrellas and superfluous clothing, etc., were conveyed, thus leaving their owners free to ramble pleasantly through the fields and country lanes to their destination. The verdant freshness of the surroundings after the recent rain proved most delightful, and all were sorry when the interesting Meeting-house was reached. The party, having taken their seats in the church, the President gave out a hymn, after the singing of which Mr. Marsden, in a few well-chosen words, welcomed the Guild to Ballycarry. Following this, an adjournment was made to the school-room, where a most sumptuous tea awaited the travellers; needless to say with appetites whetted by the fresh country air, ample justice was done to the same. Then the Rev. J. A. Kelly, in his capacity as President, tendered on behalf of the Guild sincere thanks to Mr. Marsden and his Congregation for their very hearty reception. Mr. Robt. Martin (First Belfast) and Rev. H. J. Rossington, M.A., B.D., also spoke, and Mr. Marsden and Mr. Ellis acknowledged this vote of thanks, and in the course of their speeches they assured the members of the Guild that they and the Ballycarry Congregation were only too pleased to have an opportunity of welcoming them. Train time being still a little distant a visit was paid to the Manse, and a perambulation taken through the adjoining fields, and before starting for Ballycarry station, Mr. Marsden secured a memento of the visit in the shape of a photographic group. Home was reached in good time and the party dispersed to their various destinations, feeling that they had participated in a most enjoyable outing.

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